NUMB. X.

The Universal Instructor in all Arts and Sciences:

AND

Pennsylvania Gazette.

To be continued Weekly. *The 25th of the 12th Month*, 1728.

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ACADEMY of Painting was establish'd fifty Years ago, under the Cardinal *Mazarin*, first Protector thereof; and the Chancellor *Seguier*, Vice-Protector.

It consists of a Director, a Chancellor, four Rectors, a Treasurer, 12 Professors; Adjuncts to the Rectors and Professors; Counsellors; a Secretary; a Professor for Anatomy, and another for Geometry, and Perspective.

Persons are here admitted either in Quality of Painters or Sculptors. The Painters are admitted according to their respective Talents; there being a distinction made between those who work in History, and those who only paint Portraits, or Landskips, or Beasts, or Fruits, or Flowers, or paint in Mignature; or only Design; or Engrave; or Carve, &c.

Academy of Medals and Inscriptions, was erected for the Study and Explanation of antient Monuments; and to consecrate great and memorable Events to Posterity, by similar Monuments; as Medals, Relievoes, Inscriptions, &c.

Academy of Politicks, is composed of six Persons, who meet on certain Days each Week at the *Louvre*, in the Chamber where the Papers relating to foreign Affairs are lodg'd. Here they peruse such Papers as are put in their Hands, by Order of the Secretary for foreign Affairs, who acquaints the King with the Progresses they make, and the Capacities of each, that his Majesty may employ them accordingly.

French Academy, establish'd for the Improvement and refining of the Language.

Academy of Musick, is no other than the Managers and Directors of the Opera.

The *French* have also considerable *Academies* in most of their great Cities; as, at *Montpelier*, a *Royal Academy of Sciences*, on the like Footing as that at *Paris*; being as it were a Counterpart thereof.

The Royal Spanish Academy is an *Academy* establish'd at *Madrid*, on the Model of the *French Academy*. The Design was laid by the Duke *d' Escalona*; and approv'd of by the King in 1714. who declar'd himself Protector thereof. It consists of 24 *Academists*; including the Director and Secretary.

Its Device is a Crucible on the Fire, with this Motto, *Limpia, fija, y da esplendor.*

Academy of *the Naturæ Curiosi*, in *Germany*, was first founded in 1652, by M. *Bauch*, a Physician; and taken in 1670, under the Protection of the Emperor *Leopold*.

There are other *Academical* Institutions at *Berlin*, and other Parts of the North; several of which having distinguish'd themselves by their Journals, Ephemerides, &c. the Reader will find an Account of 'em under the Article *Journal*.

Italy alone, has more *Academies* of Note than all the rest of the World; not a City but furnishes a Set of learned Persons for an *Academy*, which to them seems an essential Part of a regular Constitution. *Jarckius* has given us a Specimen of their History, printed at *Leipsic*, in 1725, and gives us, withal, to expect a fuller and more perfect Account from several learned Persons, who have been long employ'd about the same.

Academy is also used among us for a kind of Collegiate School, or Seminary; where Youth are instructed in the Liberal Arts and Sciences, in a private Way.

The Nonconformist Ministers, &c. are many of them bred up in such private *Academies*, as not relishing the common University-Education.

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Academy is also used in speaking of the Schools of the *Jews*; *i. e.* those where the Rabbins or Doctors instruct the Youth of their Nation in the *Hebrew* Tongue, explain to 'em the Talmud, teach 'em the Cabbala, &c.

The *Jews* have had of these *Academies* ever since their Return from the *Babylonish* Captivity.

The *Academies* of *Tiberias* and *Babylon* are celebrated.

Academy is particularly understood of a *Riding-School*, or a Place where young Gentlemen are taught to ride the great Horse, with other Exercises; as Fencing, &c.

The Duke of *Newcastle* will have the Art of Riding to have had its Origin in *Italy*, and the first *Academy* of this sort to have been establish'd at *Naples*, by *Frederic Grison*, who, he adds, was the first that wrote on the Subject, which he did like a true Cavalier, and a great Master. *Henry* VIII. says the same Author, call'd over two *Italians*, Disciples of *Grison*, into *England*; who soon stock'd the Nation with *Ecuyers*, or Riding-Masters.

He adds, that the greatest Master *Italy* ever produc'd, was a *Neapolitan*, *Pignatelli* by Name; that *La Broue* rid under him five Years; *Pluvinel*, nine; and S. *Antboine* many Years; and that these three *Frenchmen* fill'd *France* with *French* Masters; which till then had known none but *Italians*.

The Ground set apart in an *Academy*, is call'd the *Manage*, having usually a Pillar in the Centre, and other Pillars, placed two by two at the Sides.

Academy, or *Academy-Figure*, in Painting, is a Drawing or Design made after a Model, with a Crayon or Pencil, or the Copy of such a Draught.

The following Essay being communicated to us by a Gentleman unknown, we think it a Curiosity worth some Notice, and not unacceptable to those Gentlemen of Taste, who are our constant Readers.

The CASUIST. No. I.

O virtus! O vitium! O bonum! O malum! O verecundia! O Impudentia! O quicquid est in genere humano, vel probandum maxume vel detestandum!

THE Desire of gaining popular Applause, is certainly one of the most natural and engaging Passions in the World; and there is hardly any Man to be found, who is not very much govern'd and influenc'd by it. It attends even those who move in the lowest Circle of Life, and are confined within the narrowest Sphere of Action. And if it doth not appear so conspicuous in them, as in Persons whom Fortune or Merit hath placed in a Station superior, and set in a fairer Point of View, 'tis because their Powers are more strictly circumscribed, and the Affection it self lies in some sort concealed, under the Obscurity of their Character.

This Passion, where it is not too predominant,

nant, but is under the Check and Controul of Reaſon, is in it ſelf very commendable, and of excellent Uſe to Society. It argues a Reverence that is due to the Publick, and a Regard that ought to be paid to the general Senſe and Opinion of the World. It oftentimes proves a ſtrong Incentive to Vertue, and a very great Reſtraint from Vice. For, however depraved and corrupt, however perverſe and degenerate the Diſpoſition and Affections of the Mind may be, or how deeply ſoever Vice may have taken Root in the Soul, and confirmed and ſtrengthned it ſelf by Habit and Continuance; yet there is hardly any one to be found, who is not in a greater or leſs Degree anxious and ſolicitous about the Opinion the World may have of him. *What will People ſay of me? How will this Action be reſented or taken? What Applauſe ſhall I gain? What Diſgrace am I to incur? What Benefit, what Injury ſhall I do my Character, or Fortune, by ſuch a Conduct or Behaviour*, are ſome of the moſt natural and familiar Queſtions that offer themſelves to the Mind, when it is about to determine or reſolve it ſelf upon any particular Meaſure of Proceeding: And let the real Affections towards Vertue and Morality be ever ſo languid and weak, yet the Deſire of appearing to the World in ſome Degree poſſeſs'd of them, is in moſt Men very prevailing and ſtrong. The Publick is looked upon, as the Arbiters of our Actions, and by their general Sentence and Decree, we are to be acquitted or condemned. And, if Vertue by its own genuine Beauty and Intrinſick Worth will not allure us to it ſelf, nor the natural Deformity and Turpitude of Vice, deter us from its Party; yet the Fear of publick Diſgrace will ſometimes give us the Alarm; and Loſs of Reputation being coupled with Loſs of Intereſt and private Advantage, will ſerve as a Curb, to check and rebuke us in our Way towards a profligate and abandon'd State.

'Tis indeed true, that the rude and ignorant Vulgar are oftentimes moſt egregiouſly miſtaken in the Judgment they form of Men and Manners: Nothing is more common with them than to conſecrate certain Idol-Notions to themſelves, which they are apt to pay a kind of ſuperſtitious Devotion to. Shadows are taken for Subſtances, and meer Chimæras for Realities. What is in it ſelf ugly and deformed, is oftentimes gazed upon with Pleaſure and Delight; and the very Thing that ought to create their Averſion and Abhorrence, becomes preciſely the Subject of their Love and Admiration.

But this is chiefly owing to their Want of Penetration and Diſcernment, their Ignorance of the World, and of the Nature and Operation of human Paſſions. Their Sight is impoſed upon, and they view the Object thro' a falſe Medium. The ſuperior Cunning and Subtilty of thoſe whoſe Intereſt it is to deceive them, deludes their Eye, and miſguides their Judgment.

But, let the Phantom be ever ſo vain and illuding, yet it muſt ſtill bear the Semblance of ſomething that is lovely and beautiful, good and excellent in the Kind, to captivate the Heart, and gain the Affections: For, it is impoſſible that any one can be in Love with Vice, or can ſeriouſly hate or deſpiſe Vertue. And whoever ſhould ſet up profeſſedly as a Friend and Patron of the one, or an Enemy and Adverſary to the other, bad as the World is, would moſt aſſuredly be received, with the general Contempt and Indignation of Mankind, tho' Craft and Cunning may ſometimes impoſe upon the more diſcerning and wary, as well as the more ſimple and credulous, and a counterfeit and perſonated Character may gain to it ſelf the Reputation that is due to ſubſtantial Worth and genuine Merit. But the Cheat can hardly paſs long undiſcovered, the Mask will be taken off, and the real Actor, ſuch as he is, appear open and confeſs'd to View.

Thus, the Deſire of Popular Eſteem and Love, and the Fear of publick Averſion and Diſlike, being deeply imprinted in the Soul, may be attended with Conſequences beneficial both to private Perſons, and to Society in general. It will check the firſt Motions and Tendencies towards Vice, it will repreſent the Scandal and Diſgrace, that muſt attend the Diſcovery of a bad and unjuſtifiable Action, the Difficulty and Impoſſibility of concealing ſo important a Secret, the Loſs of publick Confidence and Regard, the Forfeiture of private Truſt and Friendſhip, and almoſt every Thing elſe that ſerves to render human Life comfortable and happy.

'Tis true indeed, that a Mind animated and enlivened with Vertue and Goodneſs, proceeds upon Principles far more elevated and ſublime. It is in Love with Vertue, becauſe that Vertue is in it ſelf all lovely, all beautiful and divine. It abhors and flies from Vice, becauſe the very Appearance of it is loathſome, hideous and monſtrous to its pure and undefiled Sight. It would not be conſcious of a baſe or immoral Act, tho' done in the moſt hidden and private Receſs, where no human Eye, could penetrate, no liſtening Ear be informed, nor the moſt ſubtle Diſcernment and ſtricteſt Search of Mortals make a Diſcovery.

But the greateſt Part of Mankind is not capable of entertaining ſuch pure and exalted Ideas of Vertue, and therefore are to be affected and prevail'd upon by Arguments of a baſer Kind, ſuch as are drawn from the Principles of Self-Love and Intereſts, Fear of Shame and Dread of Puniſhment, and in regard to Society, tho' the Corruption of the Heart and Affections may be great, and the Propenſity to Vice and Immorality very ſtrong, yet the ſame Fear of publick Averſion and Diſlike will oftentimes effectually reſtrain them from breaking forth into Action. For it is not only the Puniſhment that human Laws have provided againſt Crimes and Offences, but alſo the Shame and Ignominy that attends it, which awes and terrifies the vicious Part of Mankind. It is this that aggravates the Weight of Grief, and ren-

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ders Miſery (if it may be allowed to ſay ſo) yet more exquiſitely miſerable.

Thus, Reverence of the Publick, and Fear of their Hatred, Averſion and Diſlike, may prove a very great Reſtraint from Vice and Immorality.

It is intended in ſome of the following Papers, to conſider the Deſire of Popularity, as taken in its more ſtrict and limited Senſe, together with the Advantages, and Diſadvantages that ariſe from the different Application of it, both to private Perſons and the Publick in general.

In treating which Subject, the Writer prays, he may be favourably cenſured, if he doth not confine himſelf to the more ſtrict and ſevere Rules of Method, which in a Performance of this Nature, he hopes will hardly be expected, and the neceſſary Attendance, he is obliged to beſtow upon private Affairs, will not afford him Time and Leiſure for. *M.*

(To be continued.)

VANITY and ILL-NATURE are frequently Co-inhabitants: And the Mind which is embelliſhed with Literature, and profeſſes Religion, ought to have a ſtrong Guard upon its own Sallies, leſt the Former, inſtead of doing Service to Mankind, ſhould be made the Engine to ſap the Latter; and introduce, what is by good Authority ſaid to deſtroy all Pretence to it, the Want of *Charity*.

We have now three Papers publiſhed in *Bradford's Mercury*, under the Title of the BUSY-BODY: Many of the Cuſtomers for that Paper were pleas'd at the coming out of the firſt, in Expectation they ſhould now have ſome Entertainment for their Money: But I muſt confeſs, there appear'd to me broad Signs that it would be at the Coſt of their Neighbours in the Proceſs.

The Odiouſneſs of *Defamation* and *Scandal* is apparent to every good Man, and much might be produc'd to ſhew how oppoſite the Practice is to *Chriſtianity*, *Morality*, and *common Juſtice*; and there are ſome Caſes wherein it appears ſo far below all theſe, as to be inhumane: But as the Paper I am conſidering is perhaps as yet but in *Embryo*, it is to be hop'd an early Hint may be of Service, if it ſhould incite a Writer who appears ſo capable of ſaying fine Things, to adhere to that excellent Rule of doing as he would be done unto, and go on, if he has Stock for it, with a benevolent Mind, decently to admoniſh and inſtruct, and rationally to pleaſe; keeping in Sight of his own Quotation from *Rochefacaut.* And I wiſh him to conſider that altho' People may be at firſt pleas'd with Novelty, or a Taſte of Wit; yet that will ſoon die away in generous and honeſt Minds, and be follow'd with a ſecret Grief to ſee the Reputation of their Neighbours blaſted.

Giving *Characters* is a very nice Undertaking, There are few, very few, who have well ſucceeded therein: Two *Great Names* of the laſt Century, have by going largely into it, drawn ſevere Cenſures, or ſmart Obſervations on their Works and Memory, and perhaps more juſtly than is at firſt conceiv'd: For, why ſhould any Man's Picture be publiſh'd which he never ſat for, or his good Name taken from him any more than his Money or Poſſeſſions, by the Arbitrary Will of another, who perhaps is an Enemy too: The wiſer and better Part of Mankind generally diſlike that Treatment, upon the ſame Principles, and for the ſame Reaſon as they do Aſſaſſination.

That we have Party amongſt us, is too obvious; and 'tis difficult for a Man to be perfectly diſengag'd. If he has no ſordid or tumultuous Views, Reaſon and good Judgement will engage him on one Side; if *Paſſion* or *Prejudice* prevail, theſe will compell him to the other; yet it is plain that a Beauty and Merit attends the moderate and leaſt violent. The *Buſy-Body* ſeems to be ſenſible of this, when he pretends to be no Party-Man. But let him examine his own Heart, whether that be not inſerted as an Attempt to ſcreen himſelf from the Imputation of Malice or Prejudice.

I have been ſeriouſly conſidering, but cannot yet determine, which I would chooſe to be, the *Cato* or *Cretico* of the laſt Paper: But I pleaſe my ſelf however with a Hope that my obſcure Station will ſecure me from falling in the Way of an *Almanzor*.

The ſecond *Buſy-Body* challenges,--- thoſe he calls *Pretty Gentlemen, Laughers that write Satyrs*, &c. *the moſt incorrigible of Readers*, to attack him in biting Lyricks, for he dreads no Satyr ſo much as their Panegyricks.

I have already ſhewn that the wiſer and better Part of Mankind hold in Abhorrence the Weapon *Cretico* is attack'd with; but I am really concern'd for the honeſt plain Man who is pointed at for *CATO*, becauſe I love and value him for what he is. This refin'd Way of ſatyrizing may be as injurious as the other, by bringing on an Examination which undreſſes the Perſon; and in the Haſte of doing it he may happen to be ſtript of what he really owns and deſerves.

It requires a great Genius and much good Nature, to manage with Decency and Humanity the Way of Writing which the *Buſy-Body* would ſeem to imitate; feigned and imaginary Characters may excite Vertue and diſcourage Vice; but to figure out and apply them by groſs Deſcriptions, has the ill Effect which I take this Trouble to perſuade the *Buſy-Body* to avoid.

FOREIGN AFFAIRS.

Gratz, October 2. N. S.

On the 27th of laſt Month, a Peaſant called Sorger, aged 79, and his Wife 77, who lived together 57 Years in the State of Matrimony, came to this City, and had their Marriage renewed, being attended with 14 of their Children, 35 of their Grand-children, and 12 Great Grand-children. After the Prieſt had bleſſed

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their ſecond Marriage they repaired to the Palace, and deſired the Emperor and his Court to honour their Wedding Feaſt with their Preſence. Their Imperial Majeſty's received them very graciouſly, and ordered all Manner of Refreſhment to their Company, and a Preſent to the old new Couple.

Paris, October 15. N. S.

They write from *Meulan*, that at the Village of *Bouaffe*, within a League from that City, two Brothers having diſcovered that there was Pit-Coal in the Well of the Parſonage-Houſe, one of them went down and began to dig; but as ſoon as the Ground was open, he died; his Brother calling to him, and hearing no Anſwer, was let down alſo, and died in the like Manner: Another Perſon ventured in after them, but ſoon found himſelf ill; whereupon he call'd to be drawn up, by which Means his Life was preſerved.

Philadelphia: We are inform'd that ſeveral Gentlemen and other Perſons of Reputation, of the Honourable Stock of ancient *Bretons*, deſign to erect themſelves into a Society, to meet together annually on the firſt Day of *March*, or St. *David*'s Day (*ſo called.*) In Order thereto, on the Firſt of next Month, there will be a Sermon preach'd in the antient *Britiſh* Language, by Dr. *Wayman*, in this City, and a Pſalm ſet to the Organ; from thence the Society are to go and partake of a handſom Collation, at the Houſe of *Robert Davis*, at the *Queen's-Head*, in *King-ſtreet*, where Tickets are to be deliver'd out for the ſaid Entertainment.

It ſeems this is erected in Imitation of a uſeful Society in *London*, who annually meet on the ſame Day, and is encourag'd there by Perſons of the firſt Rank; their late Royal Highneſſes the Prince and Princeſs of *Wales* contributing largely to its Support and Reputation.

Cuſtom-Houſe, *Philadelphia*, Feb. 26. 1728.

Entred Inwards.

Sloop Mary *Thomas Rumbel*, from *Virginia*.
Sloop *John Anthe. Peel* from *Barbadoes*.

Entred outwards.

Sloop Eliz. & Mary, *Richard Evans*, for *Boſton*.
Sloop Pine Apple, *Rich. Penketh*, for *Madera*.
Sloop Mary, *Thomas Rumbel*, for *Jamaica*.

Cleared for Departure.

Sloop Dove, *John Howel*, to *Barbadoes*.
Ship James Goodwel, *Da. Crockats*, to *South Carolina*.
Ship Joanna, *Robert Buddecum*, to *Madera*.

ADVERTISEMENTS.

A likely Maid-Servant's Time to be diſpoſed of at a reaſonable Price. She is moſtly fit for the Country-Buſineſs. Enquire of the Printer hereof.

GOods lately imported from *Ireland* by *John Walby* School-Maſter, and are to be ſold at his Houſe, almoſt oppoſite to *Samuel Powel's* in Second-ſtreet, *Philadelphia*, at Reaſonable Rates.

Sundry Sorts of White and Brown Sheetings,
Shirting Cloth, ſeveral Sorts,
Brown Linnen 3 *qrs* Wide,
Dowlas,
German-Serges,
White and Colour'd Linnen Tapes ſundry Sorts,
Fine and Courſe Worſted Tapes,
Laces ſeveral Sorts,
White and Colour'd Threads,
Number Thread,
Girth Webbs,
Alſo ſundry other Goods.

LAtely from Great-Britain, *John Hyndſhaw*, at his Shop in *Market-Street*, oppoſite to the *Preſbyterian* Meeting-Houſe, *Philadelphia*, who ſells at the loweſt price, Sundry ſorts of Merchant Goods, Bibles, New-Teſtaments, and other Books, with Stationary Ware: Alſo binds any ſort of Books neatly, at a reaſonable price. And takes Salt Water out of Books, and Paper, ſo as the Damage both have got thereby, cannot be much perceiv'd; 6 Handſome Rooms to be let, with the Uſe of a Parlour, Cellar, Yard and Well. Enquire of the above *Hyndſhaw*, and know further.

To be Let very Reaſonable,

A Handſome convenient Houſe, two Story high, containing Six Rooms, Three Fire Places, with an Oven, and Well before the Door, and a handſome Garden, with choice Fruit Trees, joining to the Ship-Carpenter's, next Society-Hill. Enquire of *Elizabeth Benny*, at the ſaid Houſe, and be further inform'd.

ALL Perſons Indebted to *Evan Jones*, at the PARACELSUS's Head in *Philadelphia*, are deſired to come and pay the ſame, or Expect further Trouble.

To be Sold by *CHARLES READ.*

THree Hundred Acres of excellently good Land, well Timber'd and Water'd, lying in *Bucks*-County, about two Miles from the Court-houſe, and in the Neighbourhood of ſeveral Mills.

Seventy Six Acres of Land, within Six Miles of *Philadelphia*, bounding on *Cobb*'s Creek, with the Privilege of joyning a Dam, and overflowing the Lands on the other Side of the Creek, which is conſtant, and one of the beſt Streams in *Pennſylvania* for a Mill.

Cedar-Shingles and Boards.

And a Parcel of good Sadlers-Ware very cheap.

A Parcel of very good hard Soap, and Coffee to be ſold at very reaſonable rates by

Edward Shippen.

SUNDRY Sorts of Linnen Goods to be ſold by *Thomas Hatton*, at his Store, at *Thomas Oldman*'s, in *Market-ſtreet, Philadelphia*, viz.

Ell-wide Sheetings,
Yard and half quarter ditto
Iriſh Hollands,
Huckabacks,
Fine Diapers, ſundry ſorts, both broad and narrow,
Shirting-Cloth, of ſeveral ſorts,
Buckrams,
Topſail-Canvas,
Inkles, Tapes,
Thread-Laces,
Silk-Laces, &c.
Bed-Tickings,
Shoe-Tickings,
Silk-Tickings for Jackets and Breeches,
Checquer'd Linnens, and ſtripp'd ditto,
Girth-Webbs,
Silk-Handkerchiefs,
Thread-Stockens,
White & colour'd Thread, and ſeveral other Goods,

All which Goods lately imported from *Dublin*, to promote Diſpatch, will be ſold at very reaſonable Rate.

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